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Ἐξετ' ἀναβάδην τυράννη γ' ἄρτον ἦδε καὶ μέλι
 Ἦσθιεν· κόρη δ' ἐν αὐλαῖς ἐκρέμασε τὰ βύσσιννα,
 Νηπία· τέγους γὰρ εὐθὺ στρουθίον καθηλμένον
 Εἶτα θῖνα τῆς ταλαίνης ὥχετ' ἐν ῥύγχῳ φέρον."

— pp. 176, 177.

There is a beautiful Latin version of the Antistrophic choral ode in *Alcestis*, beginning *Ἐγὼ, καὶ διὰ Μόουσας*, by Mr. Drury the editor, and an excellent one of the "Burial of Sir John Moore," by James Hildyard, A. M., Fellow of Christ College, which we should be glad to transfer to these pages, but have not room for them. The last part of the volume is in a more serious strain, consisting mainly of religious poems and prayers, all translated with great beauty. But we must take leave of this agreeable collection of the gayeties and gravities of our learned brethren across the water. When will such a volume appear from an American University?

ART. II. — 1. *Letters and Notes on the Manners, Customs, and Condition of the North American Indians.* By GEORGE CATLIN. Written during Eight Years' Travel amongst the Wildest Tribes of Indians in North America in 1832, '33, '34, '35, '36, '37, '38, and '39. In 2 vols., 8vo., with 400 Illustrations, carefully engraved from his Original Paintings. pp. 264, 266. New York: Wiley & Putnam.

2. *American Antiquities and Researches into the Origin and History of the Red Race.* By ALEXANDER W. BRADFORD. New York: Dayton & Saxton. Boston: Saxton & Pierce. 8vo. pp. 435.

MR. CATLIN, whose work lies before us, went to the western country, some eight or ten years ago, as a portrait and landscape painter, with an ardent enthusiasm for the Indian character, and a keen eye for the beautiful and the picturesque. A native of the sylvan valley of the Wyoming, his early impressions appear to have been tinged with tales of the thrilling and tragic scenes of which that portion of Pennsylvania became so celebrated a theatre, during the American Revolution. But these, instead of creating preju-

dices in his mind against the race, who were the principal actors in these deeds of cruelty, would appear to have imparted an additional interest to their subsequent fate and fortunes.

An early bias for his art was smothered by parental preference for the legal profession, in the study and practice of which some five or six years were thrown away, when he resumed his pencil in the city which gave West to the art ; and he soon found his preference fixed on the attractive and novel branch of it, which is furnished by the portraiture and scenery of Indian life. To pursue this with effect, he soon discovered that it would be necessary to leave the cities of the Atlantic coast, and proceed into the great area of the Mississippi valley, immense portions of which are still in the occupancy of the Indian tribes.

To enter this area, was, at once, to disclose the immensity, the perpetual expansion to which the circle of civilization is subject, and the great number of fierce, warlike, and barbaric tribes, who still flourish and reign over the vast prairies of the upper Mississippi, the Missouri, and the Arkansas. On reaching St. Louis, near the junction of the Mississippi and Missouri, he found himself only on the threshold of his field, and in his search for "the West" felt much like the poet, in making a similar inquiry ;—

"Ask where 's the North ? at York 't is on the Tweed,
In Scotland at the Orcades ; and there,
At Greenland, Zembla, and the Lord knows where."

Mr. Catlin proceeded up the Missouri in a steamboat to the mouth of the Yellowstone, — a computed distance of two thousand miles. He then returned to St. Louis, and, the next season, got under convoy of the exploratory detachment of United States Dragoons, who were sent to open an intercourse with, and demand reparation for some depredations committed by, remote tribes. This detachment (whose march is memorable for the death, by fever, of General H. Leavenworth, of the United States Army) set out from Fort Gibson, and laying its course in a southwest direction across the Arkansas, penetrated to the Camanche, Kiowa, and Pawnee Pict villages, near to the base of the Rocky Mountains, — a point only reached before by adventurous hunters and "trappers," or the trading caravans to Santa

Fe. He afterwards ascended the Mississippi from St. Louis to St. Anthony's Falls in a steamboat, descended it in a birchbark canoe to his starting-point, visited the seacoast of Florida, and, with the return of another season, revisited St. Peter's, by the way of the Lakes, and from this point penetrated to the *Coteau des Praries*, — a vast elevation, without forest, whose rocky foundations give limits and direction to the sweeping current of the Missouri. There he found and examined the Red Pipe-Stone quarry, so celebrated in the Indian lore of the West; and, in the *glazed* or *vitreous* surface of the precipitous quartz rock overlying it, he verifies, without being aware of it, Captain Carver's story of the "Shining Mountains," which, like too many of this hardy old explorer's descriptions, have been long set down as fabulous.

Mr. Catlin also visited the chief points accessible to steamboats on the upper Lakes, passed across the territory of Wisconsin from Green Bay, and saw some other portions of the country, whose minuter features it is no part of our design to specify. The better part of eight years, with intervals of repose, was covered by these long, hazardous, and fatiguing journeys. Wherever he went he carried his easel, his portfolio, and his paint pots, and, for the time being, he erected his studio in the most wild and remote of the Indian hamlets. But above all, he carried his warm feelings of admiration for the nobler traits of the red race, his accurate observation of their personal features, their costume, and wild sports, and his pictorial skill in transferring those features to the canvass. His pencil seems to have had the effect of Goldsmith's flute upon those on whose hospitality he threw himself. It made him everywhere an agreeable visitor, and conciliated friendship.

He possessed still another trait, which is also a characteristic feature of his work, namely, an eye for the often magnificent and novel scenery, which came before him. He evinced a high degree of perseverance in the collection and preservation of the native costumes, implements, and manufactures, regardless of cost; and he added to all, a racy, straight-forward, off-hand mode of describing them. His portraits of chiefs, and other persons, are deemed to be faithful representations of their originals, and have merited the approbation of numerous and respectable individuals in the West,

acquainted with both. Numbers of the plates, illustrating his work, consist of full-length likenesses and groups, which accurately display the costumes and attitudes of the tribes he visited. Others depict their dwellings, ceremonial lodges, implements and arms, or striking features of the scenery, bringing vividly to the eye what books of travels in those regions have never before done so well.

In each of these recited branches of the economical and ceremonial history and present condition of the aboriginal race, Mr. Catlin is conceived to have supplied a *desideratum*. This constitutes, alone, the leading characteristic, and the chief merit, of the work. Others have described the physiognomy and dress of the Indians ; Mr. Catlin has painted them. Books and letters and verbal reports, in one way or another, have heretofore apprized the public of novel and striking scenes in the cliffs and prairies, and wild and fantastic valleys, of the "far West" ; but Mr. Catlin has portrayed them on his canvass, and he thus imparts a freshness and novelty to his pages, which cannot but impress the reader. Some of these plates convey an idea of the geological structure of the country.

The author, after his return, and during the intervals of his travels, attempted to turn to account his time, and money, and skill, by exhibiting his collection of paintings, costumes, &c., in this country, in which he excited a general interest ; but without realizing, in some respects, the highest wishes of his friends, and the friends of the Indian race. His "Indian Gallery," the best of the kind ever exhibited, was visited and admired and praised. Although illustrating rather the ornamental, than the useful products of aboriginal skill, and thus differing from Mr. Dunn's "Chinese Museum," it was exceedingly attractive to all, and one of the best means, perhaps, of awakening sympathy for the race. He had also, in the course of his peregrinations, sketched the outlines of his observations, from time to time, for the newspapers of the day, through which they were warmly received, and extensively perused by the public. He took his collection to the seat of government at Washington, under the hope of depositing it there, for the future gratification and study of his countrymen ; but it is still the condition of our affairs, to be too essentially engrossed with objects of a practical kind, to permit the application of large sums for the promotion of

the fine arts, or the patronage of science, letters, or antiquities. Under these circumstances, about two or three years ago, Mr. Catlin went to Europe, taking the result of his skill and enterprise with him, and we notice that he has established his "Gallery" in London. Such is a brief outline of the history and origin of this performance.

We have stated the prominent merits of the work, and shall subjoin a few extracts. We do not feel disposed to hold the author to a systematic plan, nor to represent him as having completely avoided descriptive, geographical, or theoretical errors, or literary blemishes. His method is discursive and rambling by design. He did not sit down to write a formal treatise or disquisition; far less to aim at a philosophical work. It was his design to send out sketches of Indian customs and manners, which, so far as they went, should exhibit the native in a new and true light. He wished to impart fresh interest to a subject that had been underrated, and had palled on the public appetite. He aimed to do with the pen, what he had so successfully done with the pencil. What impressed him as worthy of record, he recorded. He picked up traits, — he gleaned information, — not of the *dead*, but of the *living*, wherever he went. And to this end, pen and pencil were both employed. He often paddled his own canoe; he hunted buffaloes; he attended feasts and dances; his eye and his hand were in perpetual requisition. He had not leisure, or other means, to investigate traditions, or collate evidence. He put in his notebook, as he went along, whatever struck his thoughts, or pleased his fancy. Such are the impressions we derive from an attentive perusal of his book; and he appears to have feared, that the recasting of the matter thus thrown out, or its formal revision, or re-concoction, would detract from its interest, its freshness, or its originality. "I am travelling in this country," he says,* "not to advance or to prove theories, but to see all that I am able to see, and to tell it, in the simplest and most intelligible manner I can, to the world for their own conclusions; or for theories I may feel disposed to advance after I get out of this singular country, where all the powers of one's faculties are required, and much better employed, I consider, in helping him along, and

* Vol. I. p. 206.

in gathering materials, than in stopping to draw too nice and delicate conclusions by the way." And in this view, the title, prefixed, of "Letters and Notes," is appropriate. It would have added to their value, if the original *dates* had also been retained, as it would give precision to references, which may hereafter be more important, particularly in the estimate of numbers, &c., than at present.

About one third of the text of both volumes is devoted to the *Mandans*, and some adjacent tribes ; and we regard this as one of the most interesting, original, and valuable parts of the author's observations. This would have been felt, had this tribe continued to occupy its somewhat peculiar position among the western stocks ; but the author's descriptions have become the more important, from the subsequent annihilation of the entire tribe by the small-pox. This fatal disease was carried up the Missouri by a mulatto man on board a steamboat, which left St. Louis in the spring of 1837. The disease did not manifest itself until the boat had got up five hundred miles, and it became impossible, at this time, to arrest its progress among the tribes. Thousands of the bands inhabiting the upper portions of this river fell before it, but on none were its comparative ravages so great and appalling, as on the Mandans. Out of a population estimated at sixteen hundred, in July of that year, but thirty-one escaped with life ; and these few, dejected, fear-stricken, and overwhelmed by the calamity of their countrymen, are represented to have destroyed themselves by jumping from precipices, or rushing upon the lances of their enemies. The fatality of its action upon this tribe, may be attributed in some degree to the fact of their living in a closely embodied form, in two villages compactly built, and surrounded by palisades, to keep off their enemies.

Mr. Catlin speaks in high terms of the personal bravery, the hospitality, dress, arms, and physical traits of this tribe, whom he regards as remotely of Welch origin. Lewis and Clarke had spoken of them as a tribe of lighter color than others. Numbers of them, it has also been observed, from an early period of our acquaintance with them, have light and very long hair and blue eyes. But in all other respects, they exhibit a striking similarity to the other leading members of the red race. What proportion of them are thus characterized is not stated, nor whether the intermarriages with Euro-

pean stocks, so common on the frontiers, have been greater or less than usual. It is stated, that they manufacture clay pots and other vessels, an art which all the American tribes possessed at the era of the discovery, but which nearly all of them have long dropped, supplying themselves, through the medium of the fur trade, with vessels of brass, copper, and tin. Several of their customs, as detailed by our author, are more revolting and barbarous than those of any known tribe on the continent. We refer, particularly, to the trial of bravery, or physical endurance, as exhibited in the sixty-sixth, sixty-seventh, and sixty-eighth plates of the first volume, and the accompanying text. Their language, judged by the specimens exhibited, bears a strong affinity to the Sioux ; and the ire with which the latter have at all times warred against them, partakes much of the bitterness of a family quarrel. It is believed there are facts within the range of American aboriginal history and antiquities, to countenance the tradition of an early migration of the ancient Britons to North America ; but, if we have not mistaken the chain of evidence, the supposed descendants of the captured colonists are to be sought for west and south of the late residence of the Mandans.

The military expedition from Fort Gibson on the banks of the Arkansas, to the hostile tribes living on the upper waters of Red River, before referred to, opened a new field for observation in the wide-spread circles of the red race. By extending the boundaries of our actual knowledge of the tribes to those Arabs of the southwest, the Camanches, and their almost equally equestrian neighbours, the Kiowas and Pawnee Picts, we have added to the preëxisting evidences, drawn from physiognomy, color, and customs, which, despite apparent discrepancies of language, denote an original unity of the red race. The account of this expedition, given in the printed report of Colonel Dodge, who, after the demise of General Leavenworth, assumed the command, embraces valuable information, and indicates his efficiency as an officer. It is a subject of regret, that the extensive prevalence of fever among the troops, necessarily curtailed and limited their operations. Mr. Catlin represents the Camanches as rather low in stature, and somewhat heavy and ungraceful on their feet, but possessing great dexterity, and evincing ease and grace of manner, on horseback. He estimates their popula-

tion, very vaguely we think, at from thirty to forty thousand. He gives no specimens of their language, the shortness of his stay requiring all his time to be devoted to his pencil. From the names of the chiefs, whose portraits he painted, the sounds of *ts* and *tz* appear to distinguish it from the Pawnee and other dialects north of them. The same combination of consonants marks the names of the Wicos, and also of the Kiowas, a tribe living some four days' journey to the southwest, who are described as "a much finer looking race of men than either the Camanches or Pawnees, are tall and erect, with an easy and graceful gait, with long hair, cultivated oftentimes so as to reach nearly to the ground. They have, generally, the fine and Roman outline of head, that is so frequently found at the North, and decidedly distinct from the Camanches and Pawnee Picts." * This tribe, together with the Wicos and Pawnee Picts, appear to be living on terms of close alliance, and will, we apprehend, be found to possess stronger points of connexion than the philological affinities pointed out. Among this group, comprehending the southwest angle of the Union and extending largely into Texas, we notice the same fluent and frequent use of the letter *r* in their proper names, connected with the open vowel sounds *a*, *i*, *o*, which obtains in the Tuscarora and other kindred dialects of the Iroquois.

Another portion of our western country, to which Mr. Catlin brings the merit of original observation, is the vast semi-mountainous chain, which, rising near the Red River of Lake Winnipeg, runs due south into the denuded prairie region, and terminates at a point nearly equidistant from the waters of the Mississippi and Missouri, in north latitude about 44°. To this elevated range, called the *Coteau des Prairies*, our author was led chiefly by the celebrity it had acquired in Indian traditions, as the locality of the dark red, easily cut, sedimentary mineral, out of which the tribes make their pipes. † And in this journey he appears, with his companion, a Mr. Wood, of England, as the first actual explorer. If any other traveller or curiosity-hunter had

* Vol. II. p. 74.

† Mr. Catlin is inadvertent in stating, that this is the only locality of this kind of stone in America. A similar stone, of darker red or chocolate color, occurs on a high hill on the banks of Chippewa river, in the Territory of Wisconsin.

ever before visited this locality, it is utterly unknown. It was not practicable in Carver's time. Mr. Featherstonhaugh failed in his attempt. The sanctity attached to the spot by the natives has opposed an obstacle to the advance of white men; and it is one which Mr. Catlin had to encounter. He found the quarry to be near its southern extremity, at the foot of a perpendicular stratified cliff of quartzy rock, thirty feet high, and two miles in extent. The face of this cliff, of which we have examined specimens from the hands of Mr. Catlin, is perfectly vitreous and shining, and, in this respect, totally unlike any other non-volcanic rock. That it is of a secondary character, is evident from its stratification and overlying position, with respect to the pipe-stone *stratum*; and this fact is furthermore indicated by the indistinctly granular structure of some portions of it. It is, in fact, a granular quartz, and may be regarded as part of an immense formation of this kind, lying at a great altitude at a former period over a large portion of the area of the northwest, of which the solitary locality at the falls of Puckagama, on the upper Mississippi, is a part.

Mr. Catlin found at this elevation large primitive boulders of the erratic block group, resting on the secondary series; an occurrence remarkable for the magnitude of the blocks, but not otherwise differing from the common aspect of this feature in American geology. The parent bed of these boulders need not be sought at a point more remote than the banks of the upper Mississippi, between Soc and Elk and De Corbeau rivers, where the primitive granitical group were found, in a highly crystalline state, by General Cass, in his expedition to the head-waters of the Mississippi, in 1820.

The high value attached by the aborigines to this species of material for their pipes, and its intimate connexion with their superstitious rites and religious ceremonies, have led them to resort to this spot, in all past ages, with feelings approaching to veneration. If it has not been made another Delphic temple of Diana, where votaries came to solve their doubts and obtain responses, it has greatly resembled it in the moral influences shed over half America, by furnishing to the tribes, in this stone, the symbolical medium of exhibiting their necromantic arts, solemnizing their religion, or sealing

their political covenants. Mr. Catlin observed the rocks in the vicinity, to be covered with inscriptions of various kinds, left there by the natives as memorials of their visits, or evidences of their martial feats, their lineage, or their devotion.

It would afford us pleasure to submit further extracts from his work, verifying our commendations of his descriptions of the wild hunting sports of the West, the rich and varied scenes over which he passed, and the thrilling ceremonies of which he was so often a spectator. But the limits to which we are confined, forbid it, and we must refer the reader to the work itself for this gratification. As little space have we to denote those instances which we have marked in the reading, as errors of fact or opinion, owing to haste, bad interpreters, a desire to grasp more than fell in his way, or scantiness of research. Most of these instances occur in those branches of the subject, however, on which the author confessedly does not take credit to himself, or to which he has devoted but little attention, such as the past history of the tribes, and those general considerations which belong to their origin, their antiquities, or their languages. Of many of the wild and free tribes roving in the West, and their mode of subsistence, dress, hunting scenes, or peculiar ceremonies, so little was known, that almost any thing that was observed, was likely to have the charm of novelty, and there was but little danger of running counter to prior observers. But, when our author has touched on nations and tribes nearer home and better known, or taken up topics which require care and study, we have felt the wish, either that he had yielded more time to the subject, or been directed by a sounder logic in some of his deductions. The proposition which is confidently made and repeated, that, out of forty-eight languages in North America, thirty are radically different, and eighteen only dialects, unsupported as it is by data, appears wholly gratuitous ; but five vocabularies, of one hundred words each, are furnished, and even of these, one fifth at least is adverse to the proposition. Mr. Gallatin, who has profoundly investigated this subject, is of opinion, that the uniformity of character in the grammatical structure and forms of the indigenous languages, denotes a common origin, however varied by verbal changes and the process of

intermixture.* Other eminent philologists have advanced analogous views.

“Iroquois,” is a generic term, bestowed by the French on that type of languages of which the Five Nations, the Tuscaroras, and originally the Wyandots, spoke dialects. The term, however, was early restricted to the two former; and the latter, for distinction’s sake, and owing to striking events in their history, were called *Hurons*. When, therefore, the author speaks of the St. Regis Indians, as he manifestly does, (Vol. II. p. 106.,) as Iroquois, in contradiction to the Mohawks, Oneidas, Senecas, Cayugas, &c., whose council-fire and seat of political authority was at Onondaga, he is laboring under a gross error. So, as a geographical question, when speaking (Vol. I. p. 53,) of the “Ojibeways,” of Red River and the Assinaboin borders, as separated by “several hundred miles” of territory from the Chippewas of Lake Superior, and to be without knowledge of them, or traditions of the manner or the time of their severance, he is wholly under the influence of a mistake. They are the same people in language, customs, and traditions, and occupy the entire line of country from southeast to northwest without interruption.

We regret to see Ee-tow-o-kaun, a Stockbridge Indian of the ancient Mohegan stock, represented with war feathers on his head. It is half a century, at least, since this tribe laid aside this sign of the barbaric state, while under instruction in Massachusetts, and assumed the civilized dress, and many of them embraced Christianity. As a member of the Christian church, in which he is represented in the text following the hundred and ninety-ninth plate of Vol. II. with a psalm-book, shot-pouch, bell, and plumes, the exhibition appears at least inappropriate, and we doubt whether it would not, if known to his pastor, the Rev. Cutting Marsh, afford grounds for church censure.

Mr. Catlin (Vol. I. p. 193,) offers some original remarks on the style of the Ancient Mexican Drawings, which appear to be entitled to attention. No one has surveyed the outlines of the Aztec head, as generally drawn, without something bordering on surprise at its angular character. He noticed a very similar style of depicting the human head among

* *Archæologia Americana*, Vol. II. pp. 142 *et. seq.*

the Mandans (see Plate 65, Vol. II.), although they have nothing in their own tribe to have copied it from ; and he conceives this peculiarity to be a mere defect of drawing. Where the heads of horses and other animals are found so much out of drawing as they are in ancient Mexican paintings, it is a fair inference to conclude, as he does, that the human figure was equally so. And this craniological wonder would therefore end, if this theory be true, in the discovery that the Mexicans were miserable limners. There are, indeed, none of our native tribes, in which their rude drawings are not most strikingly out of proportion, violating the natural features and outlines of all the animal creation. The whole tenor of the author's remarks on this subject appear to us well founded.

He is less at home in his note on the origin of *wampum*, an article which he found to be but little used by the tribes of the upper Missouri, and the more remote parts of the West and Southwest. How this is, we cannot say. Wampum is not, however, as is stated (Vol. I. p. 222), made from freshwater shells, nor prepared by the Indians at all. This article has, for several centuries, constituted a regular item in the invoices of the fur trade. It is manufactured exclusively by white men, from the clam, and consists of the blue and white kinds, which are sold by the grain. *Kinnikinnick* (Vol. I. p. 234) is a name for the leaves of the *Uva ursi*, and not applied to other substitutes for tobacco. *Assinaboin* signifies, not "stone boilers," but "stone Sioux" ; and is derived from *Bwoin*, a Sioux, and *Ossin*, a stone, in the Chipewewa language. But these, and other verbal inaccuracies, are taxable to the interpreters, on whom our author was dependent, — a class of men, who are too often ignorant and depraved, having really but little knowledge of either the Indian or the English language, destitute of the power of accurate discrimination, and with an utter disregard of moral responsibility. Such men are prone to fasten themselves upon every stranger who visits an Indian trading-post, a government fort, or a frontier village ; and, having the element of the marvellous largely developed themselves, think nothing so clever as the imposition of strange and wild stories, theories, traditions, translations, and downright perversions of truth, upon the hapless inquirer. Many of our difficulties with the aboriginal tribes, growing out of treaties and councils, originate in a similar cause ; namely, false interpretation ;

and we advise no one, after he has reached the point of his proposed observation, to take out his note-book and pencil, before he has assured himself, that the habitual mis-pronouncer and mistranslator at his service is not also a most consummate liar. Most of these persons are either petty traders, or dependants upon the larger trading-houses, — a class, against whom Mr. Catlin, along with travellers generally, inveighs in no measured terms. Whether the Indian mind, however, after an intercourse of two or three centuries with these and other classes of no very gentle frontiersmen, is “a beautiful blank,” — a term twice employed, (Vol. I. p. 182, and Vol. II. p. 245,) — “on which any thing can be written,” may well be questioned. We are inclined to think, if we may preserve the figure, that it is a blank leaf of an original folio, which has been badly blotted over by vices, superstitions, and crimes, of divers hues, which it would require some chemical agent of strong power to discharge, so as to restore its immaculate hue. And such a process we believe the Indian mind must undergo, before the words *Christianity* and *civilization* can be successfully written upon it. Civilization is a process of slow growth, and the Indians have fearful odds to contend against, whilst the proportion of those who plant, to those who pluck up, is as one to one thousand. And it requires, for its successful introduction among our native tribes, aids and influences of no less potency than the Gospel offers. With this it is believed the prospect, however dark its past or present appearance, promises well. Without this the labor is the labor of Sisyphus.

How the red men of this continent came into their present degraded condition, — how, indeed, they came *here* at all, — has been a topic of enlightened inquiry from the remotest times. And their monuments and antiquities constitute one of the best means whereby this question may be answered. Mr. Bradford, in the work whose title is prefixed to this article, has examined the evidence bearing on this branch of the subject with clearness and candor. A professional man himself, and habituated to the distinctions which are required to exhibit truth in its legal lights, he has possessed an advantage in taking up a mass of materials scattered through a wide range of books, old and new ; and, we think, he has brought to the task a spirit of research, and a degree of ability, which

are highly creditable to his powers of discrimination. He does not profess to have derived any portion of his facts from personal observation. He does not offer any part of them as new, or as not before extant in printed works. But he appears to have had the best means of access to existing sources ; and has manifestly gleaned over a very wide field.

The plan of his work led him to direct his attention, in the first place, to the character of the mounds, buildings, and artificial remains, in both divisions of the continent ; to which he subjoins an inquiry into the origin of the race, whom he denominates emphatically the *red race*. The first part is chiefly descriptive ; the second, inferential. He not only draws proofs from the character of former or still existing architectural ruins ; but he examines history, ancient and modern ; he goes to the original seats of the human race, their migrations, traditions, early maritime knowledge ; the thirst of gain or glory, which carried their descendants over the globe ; their languages, their astronomy, and their religion. He devotes a careful and comprehensive attention to the physiognomy and physiology of the various tribes scattered over the continent from Cape Horn to the Arctic ocean, and from Cape Cod to the mouth of the Columbia, and he comes to his conclusions fraught with the products of investigation, and guided by the lights of induction. In this respect, no two works, bearing on one subject, could possibly be brought together, differing more widely in their character, than those which have prompted these remarks. Both authors have rendered a service to the reading public, but rendered it in distinct departments ; and have excited an interest chiefly in two separate classes. Sketches, and rambles, and pictures will please the one ; facts, reasons, and conclusions will delight the other. In one, the present predominates, in the other, the past ; and while in the "Letters and Notes" we derive our enjoyment through the external organs, in the "Antiquities and Researches," the chief pleasure of the repast arises from intellectual stimulants.

It would afford us pleasure, did circumstances permit, to examine at some length the course of proof, on which Mr. Bradford's principal conclusions are grounded, and to submit passages from the work, which have attracted our attention. We also designed to take up the subject of the Western mounds, with the view of not only submitting our opin-

ions on the subject of their origin, and their separate and distinct characters, — tracing them to corresponding eras, — but with the ulterior intention of showing how large a number of these noted objects of theory and description, are wholly *natural* or geological, and never had a shovel-full of earth put upon them by man. Such we may say, in brief, is the great mound of St. Louis, the Blue mound of Wisconsin, Mount Joliet of Illinois, and very many other and lesser mounds, which still hold their places in the catalogue of artificial structures. It is admitted, that some of these were used by the natives for mound purposes, either from their commanding position, or the almost artificial symmetry of their forms, as in the instance of Mount Joliet. But this only proves the sagacity of the red race, who thereby avoided a most onerous labor. The first visitors and explorers of the Ohio and Mississippi valleys, finding indubitable proofs in the mounds and circumvallations on the alluvial plains, that the country had before been inhabited and abandoned, gave a loose to their imaginations, and converted every conical hill into a mound, and every square-faced one into a fort. Subsequent and recent examinations have however shown, that there is a class of the reputed mounds which are wholly of a diluvial character, — consisting of regular layers of sand and clay and loam and gravel, interspersed with sandstone and granite boulders, like the adjacent plains.

It was our design, we repeat, to introduce some observations on this subject, in connexion with the descriptions of Mr. Bradford. But we are compelled to omit them at present. The topic, we believe, is invested with a revived interest, on both sides of the Atlantic, and may be hereafter resumed. If “that which makes the past and future predominate over the present, exalts us in the scale of thinking beings,” we cannot better, than in this way, perform a part of our duty to the public ; and it is in this higher sense, we conceive, that

“The proper study of mankind is man.”

The term “Red Race,” chosen by Mr. Bradford as the subject of his researches, reveals at once the leading idea of his theory. He deems the entire race of red hunters who cover the continent, to be a homogeneous and primitive stock of the human family, not derivable, or derived, from any one

existing nation or people, now known by name to Europe, Asia, or Africa. He characterizes this race by the generic color of the skin, eyes, and hair, — the same, with slight variations, in every tribe ; by a general agreement in stature and physiognomy ; by manners, customs, and a religion essentially the same ; and by languages constructed on similar grammatical principles. The state of arts, however different in different tribes and latitudes, is not a bar to the general theory ; for much of this difference may be owing to climate, natural productions, or other merely extrinsic causes.

Asia and Polynesia appear to him to have been the original seats of this race, immediately prior to their emigration to this continent. And the population may have been originally introduced at various eras, by various means, and from separate parts of the designated region. It is not improbable, indeed, that the more favored regions of the Mediterranean, such as ancient Etruria, confessedly inhabited by a red-skinned people, may have contributed to the ancient American population. Such a theory lays a broader basis to build on, and accounts for a number of the phenomena in our aboriginal history and antiquities, not susceptible, as far as yet appears, of a satisfactory solution on other grounds. We had the pleasure, some few years ago, of bringing to the notice of our readers, a work* expressing similar views, in some essential particulars ; and felt convinced at the time, that the acumen and comprehensive spirit with which the topic was handled must secure for it the respect of all future inquirers.

Mr. Bradford has employed the subject of American antiquities, in the same manner, and to the same general effect, that philology was wielded in that learned performance. He has broken the shackles, which have bound the hands of so many previous inquirers (and indeed himself at a former time is among the number), namely, the great stress laid on a special emigration across Behring's Strait. He has divested the subject of a good deal of the needless mystery surrounding it. Taking common sense and plain reason as a guide, and relying on original sources of thought, he has prepared a very intelligible and valuable treatise on one of the most abstruse topics of American history. We cannot

* *Archæologia Americana*, Vol. II. — See *North American Review*, Vol. XLV. pp. 34 *et seq.*

aver our acquiescence in all its details and all its positions. Some of his conclusions are too rigidly drawn. We believe there is a chain of evidence to arise from these same mounds and tombs, which is yet to tell us, in sounds and words, something more certain with respect to the tale of the early connexion between the races of the old and new world. But, so far as the information is before the public, this work brings down an epitome of its history to the close of 1841. And it is a work from the perusal of which no one, who appreciates the subject, can arise without being either gratified or instructed.

ART. III. — *Collections of the New York Historical Society.* Second Series. Volume I. New York. 8vo. pp. 486.

IN no department of literature has a greater revolution taken place in the course of a few years, than in that to which this volume is a contribution. The new taste which has grown up should be fostered and encouraged, as tending to give us a national character; as meliorating the feelings of the community, warming their affections for the great and glorious deeds of their progenitors, and prompting to an imitation of their virtues, sacrifices, and devotion to the public weal. And it would seem, that, if "history may be regarded as the record of a series of experiments eliciting the social nature of man," accounts of the formation of our early settlements, and of the growth of this immense Empire of the West from the mere handful of adventurers who formed its beginning, must be of much greater value, than histories of those conquerors of nations, whose only glory was in the destruction of works of human art, and in drenching the earth with the blood of its inhabitants.

The encouragement of such historical studies has been regarded as in itself an evidence of the advance of a people in civilized life. "Here," says Southey, in his "*History of Brazil*," when speaking of one of the Captaincies, — "Here the first sugar-canes were planted, and here the first cattle were reared, and here the other Captaincies stocked themselves with both. Whether the honor of having introduced